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January-February 1985

VOLUME 2 NUMBER 1

Bringing Native & Metis People Closer Together

Native child welfare group announced

By D. Armstrong

Early this month Dr. Neil Webber, Alberta Social Services and Community Health Minister, announced the nature and make-up of a working group dealing with Native Child Welfare.

The purpose of the group is to expand opportunities for Native persons to participate in Native child welfare and to provide input with regard to the implementation of Alberta's new Child Welfare Act.

Mill Pahl, Alberta Minister Responsible for Native Affairs, believes that the working group will make an important contribution by increasing the number of consultation with the Native community. In commenting on the announcement,

he noted that in the past nine months Alberta Native Affairs has funded regional seminars in a number of Native communities. Child welfare issues have been identified as high priorities throughout the province.

The working group on Native Child Welfare consists of nine citizens at large and four provincial government officials. Private representatives on the working group, will be Alice Taylor of Desmarais, a public health nurse; Brian Fayant of Grouard, a social worker; Maggie Hodgson, the Director of the Nechi Institute on Alcohol and Drug Education; Midge McKeen, a family court worker from Slave Lake; Betty Yellowhorn of Lethbridge, a social worker with the

federal government; Deanna Easthope of Elk Point, a homemaker and former family counsellor; Marie Brownell, a foster parent from Calgary; and Jeanine Labouane of Edmonton, a community-liaison worker with the University of Alberta, Native Affairs.

Government representatives include Mike Ozerkevich, Deputy Minister of Social Services; Henry Thiesen, Managing Director of Alberta Native Affairs Secretariat; Bill Novasky, Director of Health and Social Services programs for Alberta Advanced Education; and Bernie Doyle, Director of the Young Offenders Program for the Solicitor General's Department.

Accord reached in N.W.T. dispute

by H. Chaparell

A historic accord was reached last week when two constitutional groups — embattled for nearly two years in often bitter negotiations — came to a surprise agreement on a boundary line to divide the Northwest Territories.

Details of the agreement, which were solved several months ahead of schedule, will see the boundary follow a north-south route rather than the treeline, which would have split the territories on a horizontal line (east-west).

As late as last week, the talks appeared to be in big trouble, especially after John Amogalik, president of the Inuit Tapirisat of Canada, threatened to ask the federal government to intervene in the boundary issue if results weren't immediately forthcoming.

The boundary dilemma was unquestionably the most important hurdle that had to be cleared since the 48,000 residents of the Northwest Territories voted two years ago to divide into two distinct, homogeneous regions.

Inuit are the predominant people in this rugged, glacial area. The 3.4 million square km that comprise the Northwest Territories have an Inuit population of about 17,000, or 34.6

per cent. Next are the Indian and Metis peoples: 22.8 per cent, and the non-native populace, 42.6 per cent.

The two constitutional groups — the Nunavut Constitutional Forum (NCF), representing eastern Arctic politicians and Inuit leaders, and the Western Constitutional Forum (WCF), representing western native leaders and politicians — finally came to an accord, despite racial and economic differences (see page 10) to halt the talks.

Tensions over the boundary issue grew to the point where members from both groups barely acknowledged each other at various junctures in the negotiations. The NCF wanted a treeline boundary that would have, in effect, given the Inuit of Canada their own territory and government, but the WCF didn't want to deal away the lucrative Beaufort Sea oil and gas fields, or access to a northern port.

"I think history was made here tonight", said NCF chairman Dennis Patterson. Nick Sibbeston, WCF chairman, said he was happy with the compromise, and had nothing but praise for his opponent after the agreement was sealed.



Yukon Indians fighting for more time

Last month the Council for Yukon Indian (CYI) chairman Harry Allen flew to Ottawa for meeting with David Crombie, Minister for Indian Affairs, in an attempt to buy more time for the Yukon Indian land claim agreement-in-principle, (AIP).

Allen said he wanted to come to some kind of accord, or at least get a commitment from Crombie to influence certain bands in the territory who haven't dealt with specific issues in the AIP.

Said Allen: "If more time was given to us, plus the resource dollars available to us, I believe we could come to an

agreement. We have to try to do it in a way that involves those communities who haven't dealt with regional government and land decisions".

Mayo, Ross River, Kwanlin Dun (Whitehorse) and Carcross are some of the bands Allen was referring to. Mayo has shown the most opposition to the current AIP due to the extinguishment clause, which would in effect strip Natives of their Aboriginal rights upon a land claim settlement.

Crombie said during the meetings with the CYI and Yukon Chiefs that he refused to look at fundamental changes in the AIP, but may be willing to

negotiate minor changes. He also indicated that at least 10 of the 12 chiefs presented him with letters in support of AIP.

Albert James, CYI vice-chairman, would not say firmly whether the Council supports the agreement.

When Allen was in Ottawa, he also sought support from National Native organizations and other MPs who were in sympathy with the Yukon Indian's claim.

Said Allen: "I wanted to touch base with these people to help stimulate discussions with the Justice Minister, who has played a vital role, as has the Minister of Indian Affairs".

Inuit artists go on international tour

Despite the fact the deadline for the land freeze and funding is drawing near, Allen said he was still optimistic that the outcome would be successful.

Allen did get confirmation in Ottawa that Elders Benefits would be extended, but it is not known for how long. Crombie did give assurances that the program would continue, until at least the next big meeting in Vancouver.

Some members of the Native community thought that Elders Benefits was far too sensitive an issue for the Minister to fool around with, especially since Crombie is still relatively new to his job.

Donald and Alice Suluk will bring Inuit songs and dances to major Canadian and American cities this winter. The couple from Eskimo Point will join two members of the Povungituk throat singers in a North American tour including New York, San Francisco, Toronto, and Vancouver. They will perform classic Inuit songs and dances accompanied by a caribou drum.

This project is operated by the Association for Native Development in the Performing and Visual Arts and the Inuit Cultural Institute. The tour is jointly sponsored by the Canada Council and the Department of External Affairs.

Inside the NCSA

by Chris Rook

Recent issues of Alberta Native News have included coverage of the various programs of Native Counselling Services of Alberta (see page 9 of this issue).

And of course the public

good work of NCSA in our own areas is well known to most of us. But behind the scenes there's a flurry of activity we may not all be aware of! So here are answers to some simpler questions about the

structure and internal affairs of the NCSA.

Who are they?

The NCSA has a payroll of 135 permanent staff. This figure includes 101 field staff province-wide, 10 Area Supervisors, 6 Project Coordinators (based in Edmonton, with responsibility for particular NCSA projects, for example the Family Courtwork program) and 13 clerical staff.

The senior management staff of NCSA includes the Executive Director, Chester Cunningham; the Assistant Executive Director, Harry Shanks (based with Cunningham in Edmonton) and five Program Directors. And at the very top of the organization is a policy-making board, its seven members not elected but selected from the general Native public throughout the Province upon the recommendations of the Indian and Metis Associations of Alberta.

How do they learn to help us?

The NCSA Training Program is designed to increase the legal knowledge of the staff in order to enable them to assist their clients to better understand the legal process, and assist the officers of the Justice system in their service delivery to Native people.

With the growth of the NCSA since 1970, it has become necessary to formalize the training program. From its original style of "on-the-job" training, the program has expanded to include a full range of in-house and outside training programs. The department has now developed to include three full-time trainers, and the training costs have become a part of the overall budget, with each NCSA program contributing to the cost on a proportional basis.

The present program:

Orientation training is provided to new employees after they have been on the job for a few months, and includes a thorough introduction to

NCSA policies and programs, as well as to Criminal and Family Law and Correctional programs. Topics such as Public Speaking and Report Writing are also included in orientation training;

Job Related Sessions are provided, specifically designed for the major NCSA programs: Criminal and Family Courtwork, Native Liaison/Program Coordination, Parole and Probation, Minimum Security Camps, and Secretariat and Supervisory. Sessions of about one week's duration are conducted three to four times a year in various locations across the province.

Seminars and Courses, Workshops and Conferences offered by other agencies are available to all staff, and they are actively encouraged to attend.

Legal Training occurs on the job and through contacts with legal system personnel. Formal legal training sessions at Orientation and job related sessions are conducted by staff from the Legal Resource Centre in Edmonton. Extensive use is made of discussions, audio-visual presentations and role-plays. Lawyers and Judges from across the province are often in attendance.

Helping other agencies has always been a function of the training department, and Native Courtworkers from across Canada have taken part in the programs. NCSA participates also in the training of legal system officials by explaining the roles of the organization and sensitizing them to the needs, concerns and culture of Native people.

How is the NCSA run?

The Administration Department of NCSA assists in the operation of an efficient and smooth running organization.

The staff includes a Clerical Supervisor and approximately twelve secretaries and receptionists throughout the province. The Department is headed by the Program Director and comprises about 12%

of the total staff.

The responsibilities and activities of the Administration Department of NCSA include accounting, payroll, budgets, banking, preparation of annual statements, purchasing and leasing of premises, equipment and supplies, cost accounting and controls, communications and records (including client and correspondence files, and the monthly newsletter), advice and counselling in policy and areas of administrative law, and the organization of special events (such as the Annual Meeting). In rural areas clerical staff may still be in for field workers.

That's a lot of financial work. Where does all this money come from? Where does it go?

The NCSA budget for 1982-83 totalled \$4,329,544. Of this, \$1,385,486 (\$32%) came from the Provincial Solicitor General. \$1,632,276 (37.7%) from Alberta Social Services and Community Health; \$697,073 (16.1%) from the Federal Justice Department; \$329,053 (7.6%) from the Alberta Law Foundation; and \$238,130 (5.5%) from the Federal Solicitor General. A total of \$25,978 (0.6%) also came from the Native Secretariat, Federal Manpower and Immigration, and the Department of Indian and Northern Affairs.

On the expense side, 32.6% of the budget (\$1,412,550) went to the Criminal Courtwork program, and 31.3% (\$1,352,700) to the Family Courtwork program. The Provincial/Liaison program received 6.4% (\$277,900) and the Research program 5.9% (\$255,000); less than 5% of total funds was allocated for each of the other 12 programs listed in the NCSA annual report.

And where does the NCSA itself come from?

The NCSA began with a continued on page 3

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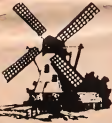
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Inside NCSA continued

Courtworker program in the Canadian Native Friendship Centre in Edmonton in 1963. By the late 1960's the Courtworker was spending most of his time helping Native people in court. At the same time Native people throughout the province were seeking the help of the Edmonton courtworker.

In 1969 the Indian Association of Alberta and the Metis Association of Alberta completed a needs survey of the province. The results showed one of the top priorities was the need for a provincial Courtworker Program.

In 1970 funding was provided and four Courtworkers were hired. With the support of both associations, a provisional Board of Directors was established to administer the Courtworker program.

In 1971 a number of significant events took place: the provisional Board became a permanent one;

The Courtworker services expanded to include the Southern Alberta region; and the name of the organization was changed to Native Counselling Services of Alberta.

As demands for law-related services increased, NCSA attempted to fill the gaps by increasing its programs and services. By 1975, NCSA's two major programs — Criminal and Family courtwork — were well established and covered every corner in Alberta.

Over more than a decade of operation, the organization has expanded and changed from a small agency to a large province-wide organization offering over 14 programs and services. This could not have been accomplished without the financial support and encouragement of funding bodies such as Alberta Social Services and Community Health, the Department of Justice, the Alberta Solicitor General and the Alberta Law Foundation.

Why does NCSA exist?

NCSA has worked in the justice system for 13 years. With this experience, NCSA has become very familiar with the problems Native people ex-

perience, many of which directly or indirectly involve the legal system. Some of the most common problem areas are legal education; lack of familiarity with the legal process; legal services; employment opportunities; self-esteem; life skills; parenting skills; alcohol and drug treatment; and recreational facilities.

In addition, Native cultural and traditional values conflict with non-Native culture. Traditional Native justice was based on informal social control, preserving the welfare of the group; conformity being more important than punishment; the circumstances surrounding an incident being taken into account; the social, religious and economic functioning of the group; positive reinforcement being as important as punishment; group support being given to enforcers; recreating group harmony; and self-respect and respect for others. European justice was to some extent based on different ideas that conflict with these.

These factors all contribute to involvement with the law, a sense of alienation from society, difficulty in coping with family relationships and a dependency on a social service system most Native people understand very little about.

NCSA was created to assist Native people with these difficulties. NCSA's objective is "to gain fair and equitable treatment for Native people involved with the legal system".

The three main components of ensuring fair and equitable treatment for Native people are:

increasing the understanding of Native people where the legal and other systems are concerned, and making information on these systems available;

increasing the understanding and awareness of members of the legal system about special circumstances surrounding Native involvement with the legal system, and making information on this topic available; and

increasing the understanding of the general community

about Natives and the legal system, and making relevant information available.

So the central features of NCSA's work are understanding and information.

The NCSA has been most

An Ombudsman from Native education met with parents, teachers and concerned citizens last month at J.A. Williams High School in Lac La Biche, the scene of several disturbing incidents over the past six months.

The purpose of the meeting was essentially to receive more input from the community on conditions in the high school, and was chaired by Gordon Hum, who is gathering and preparing information on behalf of the Metis Association of Alberta.

The MAA believes the report is necessary in light of the latest

helpful in providing material and information to Alberta Native News for this and other articles. Finance and personnel statistics in this article are drawn from the 1982-83 Annual Report of NCSA and may

ombudsman seeking solutions at J.A.W.S.

incident at J.A. Williams (known by the community as JAWS) which attracted a great deal of attention in the media around Alberta.

Hum spent a lot of time querying citizens about the over-crowding of the school, discipline or lack of it, communications between students and teachers, and communications between Native and non-Native people. It's a widely held belief that racial tensions are at the core of the uprisings.

Hum also asked the audience to fill in a needs survey that was passed around. When questioned about the manner in which the survey was designed,

not accurately reflect actual present figures.

See the article on the NCSA, S.H.I.P. and F.L.I.P. programs on page 9 and the editorial message on page 4 of this issue of Alberta Native News.

Hum admitted that the survey was not validated or pre-tested by anyone. Further questions arose on the possible effect and on the reliability of such a survey. Hum then became visibly shaken and said only, "that's the way I do it. I don't have to explain it to you".

In a recent interview, Hum said that racism is but a symptom of other, deeper problems in society, and not the basic illness. "There are wider concerns that must be addressed by the wider community", he said.

Hum indicated that his report would be released shortly after the Glitter report in January.

The Rural Emergency Home Program

Providing emergency and interim housing for rural Alberta families

Effective December 31, 1984, the Rural Mobile Home Program has been transferred to the Alberta Department of Housing and will now be known as the RURAL EMERGENCY HOME PROGRAM.

If you are now renting an emergency home you are automatically in the new program; you do not have to re-apply. There are, however, minor changes which may be of benefit to you. For example, under the new program all families will have the opportunity to purchase their emergency homes.

Over the next few months, a Department of Housing representative will be in contact with families now using the program.

The Rural Emergency Home Program provides emergency housing to qualified low-income families and senior citizens in rural Alberta. Emergency housing is also made available on an

interim basis to qualified families who are waiting for permanent housing or who have permanently relocated to take advantage of employment opportunities.

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Editorial

This month's Alberta Native News features not only a further instalment of our examination of the work of Native Counselling Services of Alberta (p. 2) but also an outline of the administrative and financial structure of the NCSA (p. 2). Another important report is a summary of the fatality inquiry into the suicide of Richard Cardinal (p. 1). NCSA wasn't directly involved in the Cardinal case but the sudden awakening of government and public interest in social services for native people that followed the explosion of the Cardinal

story this summer must bring NCSA closer to the front of public consciousness.

And it's significant that a considerable number of NCSA workers are of native origin. Judge White, who presided at the fatality inquiry, called for the recruitment of native staff by the provincial social services.

His emphasis on this need shouldn't be taken as an attack on non-native social workers, for they can and often do provide excellent service. But most must agree that while the principles of social work remain the same whatever the race of worker

and client, native people can benefit from the understanding of another who has faced the same difficulties.

The Alberta Social Services department does good work and will continue to do its best for the native population of the province. And the resolution of the problems of native people will surely be particularly assisted by the good works of that department in the appropriate deployment of native social workers and by the continued financial maintenance of such specifically native-oriented social programs as the NCSA.

Braids

We the indian people too
have had great people and leaders.
There are only some I know of are few.
I find them from the history's book of time.
Louis Riel for the half breed.
Chief Dan George for the full blooded.
But there are others that are still living.
that I can find.

He wears a vest made of bead.
As the braided hair dangles as he is sitting.
He works for you and me.
His voice that can carry the wisdom.
His presence is noted under the Rehab teepee.
I will remember his braids as a sign of Freedom.

I had never had a day that was missed of a laugh
When I feel that waking up can be a pain.
I would shake his hand and hear him saying:
"Good morning Pete!" or
"Hi ya! Hi ya! How are you doing?"

Yes my friend,
We have shared a laugh or two,
and I'll remember your braids.
That brings me thinking of you.
Plus our friendship will not come to an end.
As the years
that go back in time.

Count each braid that appears
For those are the steps you have taken to climb.
To seek the rewards
That you solely and richly deserve....
I have discovered by his heart
and his braids.....

Kenneth Ward



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This month Alberta Native News features photos of Guutcmala. Not only the Indian people but also the landscape is portrayed throughout the edition.

New initiatives for native education

A Native Education Project Team, whose mandate is to develop a provincial Native education policy, was put into place last month by Education Minister Dave King.

The formation of the Team will also co-ordinate and develop appropriate materials and resources suitable for use by both Native and non-native children. The educational policies and resources will be directed principally toward Indian and Metis cultures, histories and languages.

The project team's mandate is for a two-year period. Its first activity will be to consult with Native communities over the next six months to determine the direction of the policy.

In making the announcement, Mr. King said, "I am confident this project team will build on the achievements already accomplished in the area of Native education, and will work toward improving the curricular materials which outline the contributions Native societies have made and continue

to make to Canadian life". Other activities of the project team include:

- * supplementing social studies materials that deal more thoroughly with Native cultures, achievements and histories.

- * developing curricula for Native languages and English as a second language for use by school jurisdictions.

- * developing evaluations for locally developed programs.

Native Albertans honoured by province

By H. Chaparell

Three Native Albertans have been honoured by the province of Alberta in the province's Achievement Awards. Presented by Premier Peter Lougheed and hosted by Minister of Culture Mary J. LeMessurier, the 16th annual Achievement Awards honours Albertans who have made a significant contribution to their field of endeavour.

Receiving the Awards for Excellence were: Walter Twinn, Chief of the Sawridge Band at Slave Lake, for his services rendered to the community of Alberta at large, as well as his sterling leadership of the Sawridge Band. The Band has been very influential in the eco-

nomie development of the region.

Maurice Wolfe, present councillor and former Chief of the Ermineskin Band of Hobbema, for his diligence in areas such as education, agriculture, recreation, conservation, and cultural preservation.

Leonard Brave Rock, of Standoff, Alberta, who established Canadian records in the javelin and shot-put at the Canadian Games for the Physically Disabled.

These three Native Albertans were recognized along with 191 other Albertans for their outstanding contributions.



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The Showcase offers a rare opportunity for Indian hand-crafts and art admirers to sample the finest selection of these works available in the Capital Region. The show and sale takes place for four days only, from February 1st to 4th. The Showcase hours extend from 11 a.m. to 9 p.m. daily, except on February 4th, the last day, when the Showcase will close at 6 p.m. Original native parkas, moose hair tufting, porcupine

quill boxes, tamarack decoy birds, Iroquois carvings, split ash and sweetgrass baskets, native jewellery designs, original prints and paintings, deer hide gloves and gauntlets, and many more items come together from points across Canada in this exclusive showcasing of the diverse crafts and art traditions inherent to Canada's Indian people.

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Lines on living

By Haim Kemelman

They may be drifting in the wind. They may be tossed in the storms of high seas. They may be cradling an infant in their arms. They may be crouching over an emaciated, aging father or mother. They may be starving, they may be dying. The skeletal shapes and shades of death have already sketched their indelible mark upon their protruding, dry bones and distorted bellies. Now it's just a matter of time and death...

They may be in the South China Sea in the exodus of boat people in flight for their freedom and life, but none to redeem them. They may be in the famine-stricken wilderness of Africa's Ethiopia, huddled together to survive, but precious few to feed them.

They are the wretched, the condemned human cargo, on high seas and deep desert. But if they are the condemned in boats, or marked for desert death in dry mud... all humanity stands condemned in soul and mocked in wild consequences.

Again we hear the tales of horror of merchant ships in the South China Sea, which are avoiding the Vietnamese boat people and are turning a deaf ear to their distress signals. The flickering memory cannot help but recall the voyage of the condemned in the St. Louis Nazi refugee boat (May 13, 1939) and others, that no one cared for, thus ending up in extermination. We see scenes of the starving children in Ethiopia, surrounded in mutual plight by their families, eyes bulging in final gaze upon us. And in their frightful stare, we peek into the hell of our own abyssal hor-

rific human condition.

A blind eye is turned on dying children? What, are we reliving the nightmare memories of children's death camps and the macabre shame of our humanity's indifference?

From the days of Cain, we might have traveled light years in technological progress and art sciences. But how far did we move from that first killing, at the foot of the hill at the cave, in the sciences of the heart and soul? If we have improved, it's only in the methods and dimensions of killing, in the coverup of blood, in abandonment and neglect of humanity's highest value—the dignity and sanctity of the individual human life.

The nightmares of infamy and human indignity shouldn't have been revisited upon us in those unpropitious flags unfurled by pathetic and apathetic capitalists, who ignore the honor of their civilized humanity by letting boats of human cargo drift, unheeded, to face piracy, starvation and drowning. The haunting visions of death-masked children in agony of hunger, wasting away, can only mark us with the sign of Cain and mock us in the irony of repeat-guilt in the eclipse of the Holocaust.

Forgive them God? Why? They knew not what they were doing? No, not again. This time around, surely we should have known better, cared more, the less apathetic. In repentant humanity, no boat should have been tossed adrift as condemned; no child should have been exposed to die helplessly by intent or indifference.

In the frozen echoes of an



eternal accusation in a cry of heaven, the thundering voice is heard in the lost paradise of our humanity: "Where art thou, man?"

In that unsilenced cry, in the face of the guilt of condemned boats and starving children, we find the soul of our humanity lost and sinking deeper yet. Fear may seize us in the chilling echo of frozen guilt and shame, as we stand in the shadow of that hell-sizzling mushrooming question mark of a lethal cloud hovering over us. We watch the frightening ghosts of our own making, in human abandonment and in lethal creation. Is there still time left to save the soul, the face, the fate of our humanity?

Heaven help us, who knows! Meanwhile, forgive us, God, even as we should have known better by now and acted wiser with heart and care.



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Repression of Indian communities in Colombia

In the South American country of Colombia native people have become caught in the middle of often violent political and economic struggles. On the national scale these struggles are highlighted by extreme poverty and by the limited political involvement of the poor peasants, including the indigenous peoples. Repression against the economically disadvantaged has commonly been violent since 1948 in Colombia, when competing between political parties erupted into "La Violencia" in which an estimated 300,000 people were killed over a five year period. Since that time revolutionary and counter-revolutionary violence has periodically flared, threatening the fragile democratic institutions of the country.

The president of Colombia, Belisario Betancur, proclaimed an amnesty in 1982 for all the revolutionary guerrilla movements fighting the government. This very courageous attempt to break the cycle of violence has borne some fruit. By August of this year 4 guerrilla armies signed peace treaties with

the government under which the rebels will keep their arms for one year, during which political reforms will be introduced to enable the rebels to return to civilian life. It remains to be seen if revolutionary conflict can progress into nonviolent discussion and political accommodation. It also remains to be seen whether legitimate, non-revolutionary disputes such as land claims can be removed from the highly charged atmosphere of anti-communist death squad and military activity. Until very recently government authorities have viewed the claims of Indian villages for supposedly stolen, ancestral lands in the context of "communist" revolution and acted accordingly. Following one incident early this year, Amnesty International sent out a worldwide appeal for the government of Colombia to investigate the massacre of nine Indians and to deal justice to the murderers. On January 23 1984, 300 peasants of the Paz Indian community of Corinto agreed to leave the farmlands they were occupying on the understanding they would meet

Fatality inquiry has recommendations

The judge presiding at the fatality inquiry into the June suicide of Metis foster youth Richard Cardinal has produced 22 recommendations on prevention of such incidents.

Assistant Chief Provincial Court Judge Walder White's proposals include recommendations to the Department of Social Services concerning education of child-care workers, heritage training for those native children in non-native foster homes, and improved support systems for such children.

Social Services should also make a deliberate effort to recruit native child-care workers and foster parents, he said, and native people should take

more responsibility for themselves.

School boards in the province should provide material on native affairs, recommended White, and the University of Calgary Faculty of Social Welfare should encourage studies of suicide and depression and native issues.

White also called for the media to give more coverage to native affairs and issues of native concern.

This inquiry followed a report on the Sanguedo death of Cardinal, prepared by Dr. Ray Thomlinson, Dean of the University of Calgary Faculty of Social Welfare. The report, requested by Social Services Minister Neil Webber, was

released in October.

The death of Cardinal, who had been placed with 16 different foster families in his 17 years, awakened the public to problems within the foster home system and particularly to situations that might arise when a native child is placed with a non-native foster family.

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APRIL		FROG MONTH AYĒKI PĒSHIM	GPAP APC
MAY		LAYING MONTH PINIWĀVE PĒSHIM	AAAP APC
JUNE		HATCHING MONTH PĀSKĀVE PĒSHIM	APBP APC
JULY		MOULTING MONTH PUSKO PĒSHIM	APAP APC
AUGUST		FLYING MONTH GHPĀMOO PĒSHIM	APAP APC
SEPTEMBER		HATING MONTH NOCHINITOO PĒSHIM	APAP APC
OCTOBER		FREEZING MONTH KUSKUTINO PĒSHIM	BPBP APC
NOVEMBER		FOGGY MONTH YĒKOPĒ PĒSHIM	APAP APC
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What is the Edmonton Big Sister Society?

Big Sisters

The Edmonton Big Sister Society is a non-profit, charitable organization that provides guidance, support and friendship to girls aged six to 17 years. Our service is extended primarily through a program where individual girls are paired with a "Big Sister" — a mature woman from the community who has volunteered her time and energies to provide support and friendship and to act as a role model for the child whose emo-

tional and social skills need development.

As well, other programs are offered where the girls are able to participate in positive, organized peer group activities. Support programs are provided for both Big and Little Sisters.

"Little Sisters" are girls in need. Some have suffered physical, emotional or sexual abuse. Approximately 80 of the girls come from families who receive social assistance. Most come

from single-parent families, and some live in group homes or with relatives.

"Big Sisters" range in age from 18 to 55 years. They spend an average of five hours per week with their Little Sisters for a minimum of one year. Some of the women have experienced some of the difficulties that the Little Sisters have been going through and have gained the personal skills to assist the girls in coping with their problems.



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More NCSA programs

This month Alberta Native News takes a look at some more programs offered by Native Counselling Services of Alberta.

F.L.I.P. (Family Life Improvement Program)

This program helps people sort out their family problems, particularly where children are

involved. It offers people the chance to talk over their problems with other people who have similar difficulties, and it helps people learn how to be better parents.

Anybody with family problems, whether Native or non-Native, can participate in this program. The program operates in Calgary, Edmonton, and Peace River; regular meetings are held on Mondays, Tuesdays, Wednesdays and Thursdays from 1:30 pm to 4 pm.

There are films and discussions, outings, crafts and recreation activities. People learn more about child development, feeling good about yourself, the Welfare System, family and sexual relationships, and discipline and communication.

There is no charge for this program. Come to meet new people, talk over your problems, learn more about yourself and ... have fun!

Contact Diane Jefferey, Lorraine Courtille or Anne Trotter at NCSA (addresses below).

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See also the article "Inside the NCSA" on page 6 of this issue of Alberta Native News.

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Word search puzzle

All of the listed words are hidden in this puzzle. They may be forward or backward, vertical, horizontal or diagonal.

Some letters may be used more than once, but four (4) letters will remain unused and may be

unscrambled to form a word which describes what you are looking for in this publication.

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Blackfoot
Blood
buffalo
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Canada
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A	O	S	A	A	E	P	S	T	N	E	T	U	A
C	U	T	N	T	R	I	B	E	K	O	M	S	G
K	N	I	D	I	Y	T	E	I	C	O	S	T	E
F	C	V	S	O	E	Y	A	W	B	I	J	O	I
O	I	A	S	N	O	E	A	S	N	U	S	M	P
O	L	L	R	S	S	L	I	W	N	E	S	R	
T	S	S	E	E	N	R	B	T	A	A	V	E	A
R	S	T	H	L	A	O	E	E	D	T	R	I	I
A	F	I	T	D	I	M	R	M	A	I	E	K	R
V	E	R	A	N	D	T	T	F	N	V	S	C	I
E	I	E	U	N	N	A	U	A	E	E	O	E	
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Cardinal memorial now in place

By Allan Shapiro

Fort McMurray is first on the list of communities that have taken the case of Richard Cardinal to heart, and to pocket. Cardinal took his own life last year in an Edmonton Gaol.

A Richard Cardinal Memorial Scholarship Fund has been set up by a group of concerned citizens in Fort McMurray. The Ahkamaymo Native Education Society has recently been incorporated and is asking their fellow Albertans to make financial contributions toward Native education.

Marilyn Buffalo-McDonald, President of the new Society, said there are a lot of potential Richard Cardinal's out in the community, and that en-

couragement to Native children must persist.

The Society has not tried to limit who can be assisted by the Fund. Rather, it will help Indian and Metis youth at the junior and senior school level, as well as those in post-secondary education. Society members will ultimately select those targeted for assistance.

The Society is a scholarship committee of interested community members and educators. Among them, Joe McMorrow, religious education co-ordinator for the Fort McMurray Catholic school board; Cecilia Boyd, a local Native teacher; Celina Harpe, Native parent; and George

Alook, a heavy equipment operator. Marilyn Buffalo-McDonald also sits on the Committee, and is a former Native Affairs advisor with the University of Alberta.

Even though the Fund and Society are currently situated in Fort McMurray, persons throughout the province will soon be able to make direct contributions to the Fund at any Bank of Montreal branch. Until the banking infrastructure is settled, cheques can be sent payable to: The Richard Cardinal Memorial Scholarship Fund, Bank of Montreal, Franklin Avenue - Morrison Centre, Fort McMurray, Alberta.



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Economic development study underway: Local input is key

The Northern Alberta Development Council has contracted the services of Currie, Coopers & Lybrand, Management Consultants, to undertake a study of "Economic Development Opportunities in Northern Alberta". The purpose of the study is three-fold:

- to describe the resource and economic bases in each of nine economic sub-regions of northern Alberta;
- to identify local goals and priorities for development in each of the nine sub-regions; and
- to identify potential opportunities for development and expansion in northern Alberta.

The study will take place over the next six months and will involve extensive discussions with

people in most northern centres.

The three prime consultants to the project, David Smith, Dar Schwanbeck, and John Scott will be visiting selected areas in January and February. They will be conducting interviews with local business, political, and native leaders, and will hold short evening seminars in each of eighteen (18) communities in northern Alberta. Local community coordinators have been asked to assist in the study. Their task is to identify possible local contacts and to make arrangements for the seminars. Community seminars will be held in the following locations:

Whitcourt, Grande Cache, Grande Prairie, Spirit River, Falher, Slave Lake, High Prairie, Peace River, Fairview, High Level, LaCrete, Athabasca, Fort Chipewyan, Grand Centre, St. Paul, Lac La Biche, Fort McMurray, and Wabasca.

Because of distance and time constraints, it is likely that some key groups or individuals will not be contacted. In an attempt to avoid this problem, the consultants request that people who have questions or who wish to provide input to the study contact either Mr. Rick Sloan, Study Coordinator, Northern Alberta Development Council, Peace River (Phone: 624-6274) or Mr. Dar Schwanbeck, Currie, Coopers & Lybrand, Management Consultants, Edmonton (Phone: 421-0121). The consultants will follow-up on each contact.

The consultants and the Northern Alberta Development Council encourage the public to actively participate in the discussions. It is only through this process that a meaningful analysis of the economic development opportunities in northern Alberta can be achieved.

Neighborliness needed!

Doug, employed as a farm helper, worked long hours, for room and board only — he lived in a dirt basement. He did not know he could have a better life. When he became so sick that he had to be hospitalized, he came to the attention of Citizens Advocacy Society of Edmonton. At this time he was matched with an advocate. Today Doug lives an active life in

Edmonton and earns a good wage.

Citizen Advocacy is the experience of one person prizing and respecting another person's worth. Respect leads us to action! And action is demonstrated in a variety of ways

Reg D. and Michael D. have been living with Leslie P. for

continued on page 14

Showcase

continued

This year's Winter Showcase is pleased to include an entirely new element, with the co-operation of the Indian Art Centre of the Department of Indian and Northern Affairs, under the banner of the Winter Showcase, the Indian Art Centre will present two exhibitions of contemporary Canadian Indian art. The Rideau Hall exhibit, being welcomed home to Ottawa after its cross-Canada tour, and the sculpture Exhibition both offer a rare opportunity to the public to view a fine cross-section of the contemporary Indian art which comprises the collection of the Indian Art Centre.

The Winter Showcase of

Canadian Indian Arts and Crafts is sponsored by the National Indian Arts and Crafts Corporation, a non-profit corporation. Through the Showcase venue we hope to promote a broader understanding and appreciation of Canadian Indian arts and crafts, in particular, and native Indian culture, in general.

For more information on the Indian Arts and Crafts Sale contact:

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Pensions to be raised

Health and Welfare Minister Jake Epp has announced that pension plan benefits will be increased in 1985. The annual adjustment, which is 4.6 per cent this year, is based on the rise in the cost of living.

Also going up will be the Old Age Security, The Guaranteed Income Supplement, and the Spouse's Allowance benefits.

For those eligible for retirement pensions in 1985, the maximum payment has been raised to \$435.42, disability pension is now \$414.13. Allowances for disabled contributors' children and orphans of deceased contributors will be \$87.56 per month.

Death benefits payable under the Canada Pension Plan will be a maximum of \$2,340 for 1985.

Canada Pension Plan benefits are based on a person's actual earnings and contributions for the period during which that person could have contributed to the Plan. There are yearly minimum and maximum earnings levels which are established for 1985 at \$2,300 and \$23,400 respectively.

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JOB OPPORTUNITY

POSITION TITLE: EXECUTIVE CO-ORDINATOR
DEPARTMENT: OFFICE OF THE EXECUTIVE CO-ORDINATOR
LOCATION: SHOT ON BOTH SIDES BUILDING,
STANDOFF, ALBERTA

JOB SUMMARY:

Under the general direction of Chief and Council, this senior position co-ordinates, facilitates, and monitors the financial and administrative affairs of the Blood Tribe Departments, and Corporate Legal Entities. This includes overseeing the Band Budget Process, Policy Formulation and Implementation, insures that the Band Banking Transactions are in order, and further ensures that there is always a sufficient cash flow to maintain Band operations. Serves as liaison between Chief and Council and Directors, outside organizations, and the Band membership at large. Submits reports of all related matters on an ongoing basis to Chief and Council. Has direct supervision over two positions and the functional direction over all Program Directors. Represents Chief and Council at various meeting when required. Negotiates Audit Fees with the External Auditors.

DUTIES INCLUDE:

- *must have knowledge of the Band Process and Financial Audit functions appropriate to Tribal Government organizations, and the Department of Indian Affairs.
- *must have a sound understanding of Accounting Procedures.
- *must be able to read and write in an effective manner.
- *must be able to prepare written Proposals, Submissions, B.C.R.'s, Reports, and Budgets.
- *must be able to deal with the public and external business agencies in a tactful and diplomatic manner.
- *must be able to supervise and direct effectively.
- *must have the ability to administrate, co-ordinate plans, negotiate, develop, implement and evaluate programs for effectiveness by following Financial Policy and other Policies and Procedures.
- *must be able to travel for business and training.
- *must have a sound knowledge of provisions of various Acts and their effect on the band.
- *must be able to understand the needs of the band community.
- *must be able to supervise staff.
- *an ability to speak and understand the Blackfoot Language and Culture would be an asset.

BASIC QUALIFICATIONS:

Must have Post-Secondary Education in the areas of Management, Financial Controls, and Tribal Development, or equivalent experience relating to Education Requirements.
Must have three to five (3-5) years extensive experience in the area of Tribal Management and Development.

DEADLINE FOR APPLICATIONS:

THURSDAY, JANUARY 31ST, 1985

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Neighborliness

continued

three years now. Before moving in with Leslie both men had lived most of their lives in various institutions and group homes — now they have their own home. Says Leslie "Reg loves dancing to music and Michael is an outdoors man". Leslie has become both Reg and Michael's private guardians; they are obviously a happy family.

Amy B. has been in Britain for the past few months. Giesella B. is glad that Amy is back; "it seemed like she was gone for a whole year!". Amy and Giesella like to go shopping and out for lunch each week. Giesella says "before I met Amy I had to do my shopping through the catalogue and things never fit".

Martha S. goes by Pat H.'s house on her way to the grocery store to see if there's shopping to be done — and keeps an eye and ear open to any other problems that may be occurring. Pat H., a young woman who uses a wheelchair lives in Martha's neighborhood. Pat is very suspicious of any strangers, so Martha has been careful to go slowly in developing a friendship.

The folks I've mentioned are your neighbors. They are making a statement of their values and beliefs by being present in the lives of their friends. Each of these relationships have been initiated by Citizen Advocacy, a non-profit organization which has been in Edmonton for the past 12 years. Citizen Advocacy connects people who may be of assistance to one another, followed by ongoing support to these relationships.

Advocates are non-paid community members, the assistance they offer to an individual may fit into one or more of the following roles: helping someone acquire a new skill, assisting in the search for a place to live, becoming an individual's private guardian, vigorously representing an individual's rights, or simply lending a friendly ear. Advocates are not special or different, they are simply putting their values and beliefs into action in their relationships with members of our community.

Citizen Advocacy is presently connecting Ms. P., a 32 year old lady who lives in the Capilano area, with folks who live in that community. We are looking for a female who speaks Cree and has her own transportation. If you live in or near the Capilano area let's talk about how new friends can help Ms. P. experience more of our community and meet more of her neighbors. Call Skye MacLachlan at 482-5151 and we can discuss the specifics of how you can be of assistance to Ms. P.



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Native Mass, Dec. 23, Native
Pastoral Centre 9624 - 108A
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Powwow, December 29,
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Hockey Tournament Dec.
29-30, Saddle Lake

Hockey Tournament Dec.
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